

# The PROTESTANT ALMANACK.

For the Year 1697.

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Being the first after

## BISSEXTILE or LEAP-YEAR.

### WHEREIN

the Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, some probable Conjectures of the Weather, the Eclipses, the Moons place in the Zodiac, and an account of some principal Martyrs in each Month.

culated according to Art, for the Meridian of *Babylon*, where the Pope is elevated a hundred and fifty degrees above all Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. 2 *Thess.* 2. And may without sensible Errour, indifferently serve the whole Papacy.

By *Philoproteſs*, a well-willer to the Mathematicks.

London, Printed by *John Richardson* for the Company of  
STATIONERS. 1697.

# TO THE Christian Reader.

ONE approved Maxime that the *Papists* have, is, that the Pope is *Christs Vicar, Peters Successor*, and therefore cannot Err; so that whatever he commands to be believ'd or done, is to be embraced as an Article of Faith, and performed, and whoever refuseth it, is an Heretick, and ought to be destroyed in this World, and will certainly be damned in the next. These are the Doctrines which they teach, but herein is nothing of Scripture, no more than is contained in their Lying Legends and Feigned Miracles of their Saints; of which we have given you a taste of some of them in this following Book. Now the best Weapon they use to inforce this, is their Club-Law, the Bloody Inquisition, their Horrid Massacres, *Smithfield Fires*, Gibbets, Racks, and Strappado's: But for the Scriptures, they say they are a *Nose of Wax*, that the Bible owes its Authority to the Church, which Church they are; and therefore they are to interpret, and give the Sence of all Scripture, which may be altered as occasion shall serve; so that what is the true Sense and Meaning at one time, is not so at another. Now let the Reader Judge by what hath been said, Whether the Pope cannot err, nay, whether he doth not err; and that very grossly too; teaching for true Doctrine Mens Traditions: And what a wonder it is, that a Religion which has so little in it to recommend it to more serious Spirits and Spiritual minds, should keep its footing in the World, nay encroach upon the present age, and gain a favourable respect amongst Persons of the greatest knowledge: But I have not room to enlarge my self in these particulars, I shall therefore abruptly break off, and till next year take my leave,

Yours,  
*Philoprosus.*

London, July, 16,  
1696

# The Regal Table.

<i>Kings and Queens.</i>	<i>Born Anno</i>	<i>Began to Reign.</i>	<i>Reigned. Y. M. D.</i>	<i>Since they Reigned.</i>	<i>Buried at</i>
W. Conq.	1003	1066 Oct. 14	20 11 22	611 Sept. 9	Caen Nor
William 2	1057	1087 Sept. 9	12 11 18	598 Aug. 1	Winchest.
Henry 1	1068	1100 Aug. 2	35 4 11	563 Dec. 2	Reading
Stephen	1105	1135 Dec. 1	18 11 18	542 Oct. 25	Feversh.
Henry 2	1132	1154 Oct. 25	34 9 2	509 July 6	Fontever.
Richard 1	1155	1189 July 6	9 9 0	499 April 9	Fontever.
John	1165	1199 April 9	17 7 0	486 Oct. 19	Worcester
Henry 3	1207	1216 Oct. 19	56 0 1	426 Nov. 16	Westmin.
Edward 1	1239	1272 Nov. 16	34 8 6	392 July 7	Westmin.
Edward 2	1285	1307 July 7	19 7 5	372 Jan. 25	Glocester
Edward 3	1312	1326 Jan. 25	50 5 7	321 Jun. 21	Westmin.
Richard 2	1366	1377 June 21	22 3 14	299 Sep. 29	Westmin.
Henry 4	1367	1399 Sept. 29	13 6 3	285 Mar. 20	Canterb.
Henry 5	1384	1412 Mar. 20	9 5 24	276 Aug. 31	Westmin.
Henry 6	1421	1422 Aug. 31	38 6 16	239 Mar. 4	Windfor
Edward 4	1442	1460 Mar. 4	22 1 8	215 April 9	Winchest.
Edward 5	1471	1483 April 9	0 2 18	215 Ju. 22	Not known
Richard 3	1448	1483 June 22	2 2 5	212 Aug. 22	Leicester
Henry 7	1455	1485 Aug. 22	23 10 24	189 Apr. 21	Westmin.
Henry 8	1491	1509 Apr. 21	37 10 2	149 Jan. 28	Windfor
Edward 6	1537	1546 Jan. 28	6 5 8	143 July 6	Westmin
Mary 1	1518	1553 July 16	5 4 11	139 No. 17	Westmin
Elizabeth	1535	1558 Nov. 17	44 4 7	95 Mar. 4	Westmin.
James 1	1566	1602 Mar. 24	22 0 3	72 Mar. 27	Westmin.
Charles 1	1600	1625 Mar. 27	23 10 3	49 Jan. 30	Windfor..
Charles 2	1630	1648 Jan. 30	36 0 7	12 Feb. 6	Westmin.
James 2	1633	1684 Feb. 6	3 9 0	(abdic. Decemb. 1688.)	
William 3	1650		Whom God grant long to Reign.		
Mary 2	1662	1689 Feb. 13	Dyed Dec. 28. Buried at Westminster.		

All Loyal Subjects must adapt them to  
Such Vertuous Actions as their Princes do :  
So shall his people even as well as he,  
Princes (though in a lesser volumn) be.

# A Table of Interest at 6 per Cent.

	1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
5	0	0	1	0	0	3	0	1	3	0	1	2	0	3	2
10	0	0	2	0	1	3	0	3	2	0	5	0	0	7	0
15	0	0	3	0	2	2	0	5	1	0	8	2	0	10	2
1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
8	0	9	2	2	4	2	4	9	1	7	1	3	9	6	3
9	0	10	3	2	8	1	5	4	2	8	0	3	10	9	0
	l. s. d.			l. s. d.			l. s. d.			l. s. d.			l. s. d.		
10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
70	0	7	0	1	1	0	2	2	0	3	13	0	4	4	0
80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

This to the Usurer does give content,  
 When Money does increafe Six Pounds *per Cent.*  
 But the poor Borrowers whose means is scant,  
 They must these Horse-leaches supply their want :  
 And if in day of payment they do fail,  
*Bailiffs* attend them, and they'r Hous'd in Goal.

A TABLE



A TABLE shewing the time of High-water at  
1. *London*, 2. *Gravesend* and the *Downs*, 3. *Rochester* and *Maldon*, 4. *Quinborough*, *Portsmouth*,  
*Isle of Wight*, *Spits*, &c. with Hours and Minutes.

<i>Moons Age.</i>	<i>London.</i>	<i>Gravesend.</i>	<i>Rochester.</i>	<i>Quinboron.</i>
	H. M.	H. M.	H. M.	H. M.
1 16	3 48	2 18	1 33	12 40
2 17	4 36	3 6	2 21	1 36
3 18	5 24	3 54	3 9	2 24
4 19	6 12	4 42	3 57	3 12
5 20	7 0	5 30	4 45	4 0
6 21	7 48	6 18	5 33	4 48
7 22	8 36	7 6	6 21	5 36
8 23	9 24	7 54	7 9	6 24
9 24	10 12	8 42	7 57	7 12
10 25	11 0	9 30	8 45	8 0
11 26	11 48	10 18	9 33	8 48
12 27	12 36	11 6	10 21	9 36
13 28	1 24	11 54	11 9	10 24
14 29	2 12	12 42	11 57	11 12
15 30	3 0	1 30	12 45	12 0

### *The Use of the Table.*

The first Column is the Moons Age, the second Column shews the hour and minute when it is High-water at *London* as is noted in the head of the Column, and so of the rest in order. When the Moon is 1 or 16 days old, it is High-water at *London* at 3 a Clock 48 minutes, at *Gravesend* at 2 and 18 minutes, at *Rochester* at 1 and 38 minutes; To it is easie to be understood, being even with the Moons Age in every Column.

*Certain Verses made by one Thomas Scot, of a Clock,  
a Dyal, and the Weather-cock; wherein he makes a  
Clock to compare with a Dyal, and the difference  
to be decided by the Weather-cock.*

**U**Pon a Church or Steeples side near hand,  
A goodly Clock of curious work did stand;  
Which overpois'd with Lead, or out of frame,  
Did Time miscall, and every Hour misname.  
The Dyal hearing this, aloud gan cry,  
Kind Neighbour Clock, your glib Tongue tells a lye.  
Reform your error, for my Gnomon saith  
You gad too fast, and miss an Hours saith.  
Fool (quoth the Clock) reform thy self by me,  
The fault may rather in thy Gnomon be:  
Hadst thou told ever truth, to what end then  
Was I plac'd here, by th' art of cunning men.  
The Weather-cock upon the Steeple standing,  
And with his sharp eye all about commanding,  
Heard their contention, will'd them to appeal  
To him the chief of all that Common-weal:  
Told them that he was set to over-see,  
And to appease, to guide, and to agree  
All difference in that place; and whatsoe'r  
He setteth down, from Justice cannot err.

Under this Discourse of the Clock, the Dyal, and the Weather-cock, our ingenious Author *Thomas Scot* aforesaid, doth mystically infer, the Clergy, the written Word of God, and the Pope of Rome; vailing under the Clock, the teaching part of the militant Church, which consists of the Clergy; under the Dyal, the written Word of God; and under the Weather-cock, the Pope of Rome.

*Who like the Weather-cock is mounted high,  
And set his Pride to Lucifer comes nigh.*

*How a Priest for's Leachery,  
Was punisht very handsomely.*

**A** Little before the pulling down of Monasteries and Abbeys in the time of King *Henry* the Eighth, there lived in the Parish of *St Michael* upon *Cornhill*, right over against the Church, one *John Atwood* a Draper, who had a very proper Woman to his Wife, one that seemed the holiest amongst a thousand. There often repaired to his House a lusty Chantry-Priest of the same Parish-Church, with which Priest *Atwood* would sometimes after Supper play a Game at Tables for a pint of Ale. It chanced on a time, having hast of Work, and his Game proving long, he left his Wife to play it out, and went down to his Shop; but returning to fetch a Pressing-Iron, he found such play betwixt the Priest and his Wife, that he forced the Priest to leap out at a Window, over the Pent-House into the street, and so to run to his Lodging in the Church-Yard. *Atwood* and his Wife were soon reconciled, so that he would not suffer her to be called in question; but the Priest being apprehended and committed, had his punishment ordered to be on this manner: He was on three Market-days conveyed thorough the High-street and Markets of the City, with a paper on his Head, wherein was written his Trespas. The first day he rode in a Carre; the second on a Horse, with his face to the Horses tail; the third time led betwixt twain; and every day rung with Balcons, and Proclamations made of his fact at every turning of the Streets, and also before *John Atwoods* Stall, and the Church-door of his Service, where he lost his Chantry of Twenty Nobles the Year, and was banished the City for ever.

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# January hath XXXI Days.

Last Quarter the 5 day, 28 minutes past 10 in the Forenoon.

New Moon the 12 day, at 9 at night.

First Quarter the 19 day, 10 minutes past noon.

Full moon the 27 day, 53 min. past 1 in the morning.

M.D.	W.D.	Saints Days and Weather.	Signs
1	a	New-yea. Da.	bowels
2	b	The Year is	belly
3	c	2 after Christ.	reins
4	d	usher'd in with	and
5	e	hard Frosts	loynes,
6	f	Twelfth day	secrets
7	g	and high winds	secrets
8	a	which makes	thighs
9	b	poor Cattle to	thighs
10	c	Sun. in Aquarius.	knees
11	d	shrink, after-	knees
12	e	wards expect	knees
13	f	some Snow,	legs
14	g	with an abate-	legs
15	a	ment of cold,	feet
16	b	till about the	feet
17	c	2 after Epiph.	head
18	d	first Quarter,	head
19	e	when the wea-	neck
20	f	ther growes	neck
21	g	more sharper,	arms
22	a	& so continues	arms
23	b	Term beg.	breast
24	c	3 after Epiph.	and
25	d	Con. S. Wa.	stomac.
26	e	till about the	heart
27	f	full of the Moon	heart
28	g	when expect	bowels
29	a	some Rain.	and
30	b	K. Ch. I. Mart.	belly
31	c	Septuagesima.	reins

## Sir John Oldcastle, Marryr.

This Sir John Oldcastle was Honourably descended, and by Marriage came to be Lord Colham. He was a Martial Man, and by that means in great Favour with King Henry the Fifth. Being accused in a Synod at London for maintaining Wickliffe's Doctrine, the King sent for him, and perswaded him to submit to the Censure of the Church; who told the King, He only owed subjection to his Majesty, and for others, he would stand for the Truth against them with his Life. Upon which he was cited to appear in the Bishops Court, which he refusing, was condemned by a Synod for an Heretick: In which Synod the Arch-bishop of Canterbury caused it to be ordained, That the Holy Scriptures ought not to be translated into the English Tongue. But mark the Judgment of God that fell upon his own Tongue, whose roots and blade shortly after (as it is recorded) grew so big in his Mouth and Throat, that he could neither speak nor swallow down Meat, but lay in great horror, till starved by Famine he dyed.

This Sir John Oldcastle was brought to London from Wales where he was taken, and in St. Giles fields first hanged, and then burned on the Gallows, for Heresie, as it was then termed.

I.  
Vision  
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## Popish Blasphemies.

1. The Papists report of St. Francis of Assise, that in one of his Visions, upon the very day of the Exaltation of the Cross, he had the same bleeding wounds on his hands, feet and side, which Christ had upon the Cross, and carried them for two years together before his death; and least you should suspect this to be a Lye, Pope Alexander the Fourth preached it in St. Bonaventures hearing, that himself saw them, and who dares question the Infallibility of the Popes Eye-sight. Of this Francis it was that Curseth in the Jesuit made these Verses.

*Exue Franciscum tunica laceroque cucullo,  
qui Franciscus erat, jam modo Christus erit.  
Francisci exuv'is, siqua licet indue Christum,  
jam Franciscus erit, qui modo Christus erat.*

Strip Francis from his Coat and Cowl, all nak't and you shall see,  
He that even now Saint Francis was, to Christ shall turned be:  
Again put Francis Coat and Cowl on Christ, and (mark the liar)  
He that even now Christ Jesus was, will Francis be the Fryar.

2. Mr. William Tindall being engaged in a Dispute with one who was accounted a learned Doctor, drove him to that issue, that he broke forth into these blasphemous words, *We had better to be without Gods Laws than the Popes.* Clarks Lives of the Fathers, p. 289.

*This wooden Doctor without more ado,  
Was without Learning and Religion too.*

3. Pope Julius the third, being forbidden Pork by his Physicians, as not agreeing with his Distemper; swore very valiantly, He would have Pork in spite of God himself.

*This Pope he was a very Glutton  
For Pork, and long-tail'd laced Mutton.*

# February hath XXVIII Days.

Last Quarter the 4 day, 43 minutes past 5 morning.  
 New moon the 11 day, 34 minutes past 9 in the forenoon.  
 First Quarter the 17 day, half an hour past 10 afternoon.  
 Full moon the 25 day, 10 minutes past 8 at night.

M.D.	Saints days and Weather.	Signs.
1	variable wea-	reynes
2	<b>Puri.</b> of Pa.	secrets
3	cher the most	secrets
4	part of this	secrets
5	a Month, or an	thighs
6	h intermixture	thighs
7	<b>C</b> Sexagesima.	knees
8	<b>d</b> Sol. in Pisces,	knees
9	<b>e</b> of Snow, Frost,	legs
10	<b>f</b> and sometimes	legs
11	<b>g</b> serene weather.	feet
12	<b>a</b> Term ends.	feet
13	<b>h</b> but about the	head
14	<b>C</b> Shrove Sunday	head
15	<b>d</b> first Quarter	neck
16	<b>e</b> Shrove-Tuesday.	neck
17	<b>f</b> Ash-Wednesday.	armes
18	<b>g</b> expect store of	armes
19	<b>a</b> Rain, which	breast
20	<b>h</b> may cause	and
21	<b>C</b> Quadragesima,	stomac
22	<b>d</b> high Floods	heart
23	<b>e</b> towards the	heart
24	<b>f</b> St. Matthias	bowels
25	<b>g</b> latter end of	and
26	<b>a</b> the Month	belly
27	<b>b</b> high winds.	reynes
28	<b>C</b> 2 Sund. in Lent.	reynes

## Andreas Stembergius Budinus, Confessor.

This *Andreas Stembergius Budinus* was a faithful Minister of the Gospel in *Bohemia*, who when the Persecution was hot there, was brought by 15 Horsemen from his Parish to *Rostelicium*, where he was miserably tortured by twisting a Cord about his Head; and not only so, but they tied his Hands behind him, and bound his Feet with a small Cord, and flung him on his Back, with an intent the next Morning to torture him with Fire, but in the Night time most miraculously he was set at liberty; for being earnest at his Prayers, reciting these words out of the *Psalms*, *In thee O Lord is my trust*, he perceived his Feet and his Hands to be loosened, whereupon he raised himself up, and went to the Gate, and passed by the Watchmen, being three in number, who were as it was asleep; But coming to the Gate of the Town, he was known by the Centinel that stood there; who being a *Bohemian*, and overcome with his Intreaties, took compassion on him, and not only let him pass, but led him over the Bridge unto the other River bank, by which he escaped.

## Popish Cruelties.

1. Some have been driven in Herds to a River, where care was taken that the Bridge should be beaten down before hand, and there were drowned in great numbers. If any could swim, they either shot at him with their Musquets, or knockt him on the Head as he came near the Land. 2. Some were put into beastly Dungeons, full of mire and dirt, with Bolts clapt in their Legs, thus being suffered to dye at leisure. 3. Others have been buried alive. 4. Others deadly wounded, and hung upon Tenter-hooks. 5. Some with Ropes and Withs about their Necks, were drag'd thorow Water-bogs, Woods, Streets to enforce them to confess their Treasure, and when they had gotten it, they were basely murdered. 6. Some were hanged up by the Arms, that the Soldiers, who otherwise durst not have look'd them in the face, might try the strength of their swords upon them. 7. Some were rip'd up, and their Guts set out to trail about their Heels. 8. Women great with Child were hung up, their Bellies rip'd open till the Child has dropt out, and then has been cast into a Ditch. 9. Some Children have been cast to Dogs and Swine, to be devour'd by them. 10. Some Youths have had their brains dash'd out against Trees, and some trampled on to death. 11. Others of these tender Infants have been found sucking the breasts of their dead Mothers. 12. Some were driven into the Woods and Mountains in the extremity of Frost and Snow, having been first strip'd naked, and so were starved to death, &c.

*Monsters of Nature these, whose cruel breast  
Rough flint, hard steel, or adamant invest;  
Whose on the cruel Caucasus hard mounts  
Was bred, or suckt from Tyger's milky fount.*



# March hath XXXI Days.

Last Quarter the 5 day, 20 minutes past 10 at Night.  
 New moon the 12 day, 14 minutes past 5 afternoon.  
 First Quarter the 19 day, 24 minutes past 11 before noon.  
 Full moon the 27 day, 23 minutes past 1 afternoon.

N.D.	W.D.	Saints Days and Weather.	Signes.
1	D	St. David.	secrets
2	E	Expect windy	secrets
3	F	and turbulent	secrets
4	G	weather, which	thighs
5	A	is followed	thighs
6	H	with drizzling	knees
7	C	3 Sund. in Lent.	knees
8	D	Rain & cloudy,	legs
9	E	and close for	legs
10	F	Sun in Aries.	legs
11	G	some dayes;	feet
12	A	afterwards	feet
13	B	some brisk	head
14	C	Midlent-Sund.	head
15	D	gales of Wind,	neck
16	E	and probably	neck
17	F	seasonable and	armes
18	G	good weather.	armes
19	A	Then cold win.	breast
20	B	Rain, and in	breast
21	C	Passon-Sunday	heart
22	D	some places	and
23	E	snow succeeded	back
24	F	with pleasant	belly
25	G	Annum. Mary.	belly
26	A	springing show-	reins
27	H	ers, and some	and
28	C	Palm-Sunday.	ovns
29	D	storms of wind	secrets
30	E	but not very	secrets
31	F	violent.	thighs

## Lawrence Ghest, Martyr.

Lawrence Ghest lived in the Dio:  
 Salisbury, a Man of a tall Person  
 comely Visage, and well descended,  
 having Friends and Alliance of good Credit  
 for which the Bishop and the Close  
 the more loth to burn him, but kept him  
 in Prison Two Years; but he being  
 unmovable in defence of the Gospel, they  
 more to pervert him, when he was at the  
 Stake to be burnt, they brought before  
 him his Wife and Seven Children, as a  
 sight whereof, although Nature is com-  
 monly wont to work in other, yet in  
 Religion overcoming Nature, made his  
 Contrary to remain unmovable, in such  
 sort as when his Wife began to exhort  
 and desire him to favour himself, he  
 desired her to be content, and not to be a  
 block in his way; for he was in a good  
 course, running toward the mark of  
 Salvation. And so Fire being put to him  
 he finished his Life, renouncing not only  
 his Wife and Children, but also himself  
 to follow Christ. As he was in burning  
 one of the Bishops men threw a Fire-  
 brand at his Face; whereupon the Brother  
 of Lawrence standing by, ran at him  
 with his Dagger, and would have slain  
 him, had he not been otherwise staid.

## *Popish Persecutors plagued of God.*

1. A poor Labourer at *Calice*, who had been a Hearer of Mr. *Dam Damlip* (a famous Protestant Preacher at *Calice*; when it was in the hands of the *English*) said among some Company, that he would never believe the Priest could make the Lords Body at his pleasure; whereupon he was accused, and condemned by *Harvy* a Commissary there, who also with opprobrious and abusive words railed upon him, calling him *Heretick*, and saying, He should dye a vile death: The poor Man answered, That was no *Heretick*, but one that held the true Faith of Christ; and whereas thou sayest (said he) that I shall dye a vile death, thou thyself shalt dye a vile death, and that shortly. The poor man was burnt, and *Harvy* within half an year after was hanged, drawn and quartered for Treason. *Clarks Martyrology*, p. 427.

2. *Poncher* Archbishop of *Tours*, pursuing with all violence the burning of the Protestants, was himself surprized with a fire from Heaven, which beginning at his Heel could never be quenched, till one member after another was cut off, whereby he miserably dyed.

3. *Lambert* a Fryar in *Liège*, a very cruel Persecutor, and one of the bloody Inquisitors for Religion; whilst he was one day bitterly inveighing against the Protestants, he was on a sudden, in the midst of his Sermon, struck speechless; so that he was again to be carried out of the Pulpit to his Cloyster in a Chair, and was shortly after found drowned in a ditch.

*Thus those who do in cruelty delight,  
It oftentimes on their own heads doth light.*

# April hath XXX Days.

Last Quarter the 4 day, at 11 in the forenoon.

New Moon the 11 day, 32 min. past 1 in the morning.

First Quarter the 18 day, 52 min. past 1 in the morning.

Full moon the 26 day, 27 minutes past 5 in the morning.

M.D.	W.D.	Saints days and Weather.	Signs.
1	a	<i>Maunday-Thurs.</i>	thighs
2	b	<i>Good-Friday</i>	knees
3	b	seasonable wea.	knees
4	c	<i>Easter-Sun.</i>	knees
5	d	<i>Easter-Mon.</i>	legs
6	e	<i>Easter-Tues.</i>	legs
7	f	for several days	feet
8	g	in the begining	feet
9	a	of the Month :	head
10	b	<i>Sun in Taurus.</i>	head
11	c	<i>Low-Sund.</i>	neck
12	d	afterwa. expect	neck
13	e	showers of Rain	arms
14	f	and' Hail, with	arms
15	g	cold mornings,	breast
16	a	but generally	breast
17	b	good seasonable	heart
18	c	2 after Easter	and
19	d	weather for	back
20	e	the most part	belly
21	f	<i>Term begins</i>	belly
22	g	of the Month	reins
23	a	<i>St. George</i>	and
24	b	intermixt	loynes
25	c	<i>MarkEvang.</i>	secrets
26	d	with some	secrets
27	e	storms which	thighs
28	f	may produce	and
29	g	an early spring.	hips
30	a		knees

## Elizabeth Sampson, Confessor.

Elizabeth Sampson was of the Parish of Aldermanbury in the city of London who was converted in the Bishops Consistory upon certain Articles, and specially in speaking against Pilgrimages and adoration of Images, as the Image of our Lady at Wilsden, at Stainings, at Crome, at Walsingham, and the Image of Saint Saviour of Bermondsey, and against the sacrament of the Altar, having spoken these words; That our Lady of Wilsden was but a burnt arse Elf, and a burnt arse stock, and if she might have helped Men and Women which go to her on Pilgrimage, she would not have suffered her own Tail to have been burnt. And what should folk worship our Lady of Wilsden or our Lady of Crome; for she one is but a burnt arse stock, and the other but a Puppet: And better it were for the People to give their Alms at home to poor people, then to go on Pilgrimage. As also she called the Image of Saint Saviour, Sim Saviour with kit Lips. And that she could make as good Bread as the Priest occupied. For these heinous offences she was compelled to abjure before Mr. William Horsley Chancellor, Anno 1508.

## *Gods Judgments on Popish Apostates.*

1. There was a Popish Priest, who had formerly been a Protestant, and Apostatized to Popery, as *Adam Budissma* testifies: This Priest thundered out most bitter Curses against *Luther* in the Pulpit; Preaching at a Town called *Ruthnerwald*, among other speeches he wished, *That if Luthers Doctrine were true, Thunderbolt might strike him to death.* Now about three days after there arose a mighty Tempest with Thunder and Lightning, whereat this cursed Priest was extreemly afraid, his guilty Conscience accusing him; whereupon he ran with all speed into the Church, and there fell to his Prayers before the Altar; but the Vengeance of Heaven found out his Hypocrisie; for he was there struck with Lightning, and though they with much difficulty recovered Life in him, yet as he was led homeward, through the Church-yard, another Flash fell upon him in such a manner, that he was burnt from the crown of the Head to the soal of the Foot, as black as a Shooe, and so dyed miserably.

*A warning to all wretches whatsoever,  
Who on each flight occasion curse and swear.*

2. At *Forchenum* in *Germany* also was a Priest crooked both in mind and body, who preaching on *Corinths 11.* about receiving the Communion, in his Sermon used these blasphemous speeches, *O Paul, Paul, if thy Doctrine touching the receiving of the Sacrament in both kinds be true, then would the Devil might take me.* And then turning to the People, he said, *If the Popes Doctrine concerning this Point be not true, then am I the Devils Bondslave; neither do I fear to pawn my soul upon it.* And immediately the Devil came like a tall black man, and carried him away, that he was never more heard of.

# May hath XXXI Days.

Last Quarter the 3 day, 46 min. past 7 afternoon.

New Moon the 10 day, 39 min. past 9 forenoon.

First Quarter the 17 day, 37 minutes past 5 afternoon.

Full moon the 25 day, 13 minutes past 7 afternoon.

M.D.	W.D.	Saints Days and Weather.	Signes
1	b	Phil. & Jacob	knees
2	c	4 after Easter	legs
3	d	fair but windy	legs
4	e	and hot weath.	feet
5	f	afterward some	feet
6	g	storms of Rain	head
7	a	with Thunder	head
8	b	and flying Clo	neck
9	c	Rogation-Sund.	neck
10	d	Sun in Gem.	arises
11	e	Remission of	and
12	f	heat, and	should.
13	g	Ascension day	breast
14	a	cold cloudy	breast
15	b	Rain with	heart
16	c	6 after Easter	heart
17	d	Term ends	bowels
18	e	morning hoar	and
19	f	Frosts, but not	belly
20	g	prejudicial to	reins
21	a	Corn: The	reins
22	b	rest of the	secrets
23	c	Whit-Sun.	secrets
24	d	Whit-Mond.	secrets
25	e	Whit-Tues.	thighs
26	f	month very	thighs
27	g	comfortable	knees
28	a	and seasonable	knees
29	b	Carol. II. Nat.	legs
30	c	Trinity Sunday.	legs
31	d	for this time.	feet

## William Santre, Martyr.

This William Santre was a Priest and a great follower of Wickliffe's Principles: He lived in the time of King Henry the Fourth, who was the first of all English Kings that began the unmerciful way of burning Christs Saints for standing against the Pope, and this William Santre the first Martyr that was burned in this Kings Reigu. The chief Articles of which he was accused were these; That he would not worship the Cross on which Christ suffered, but only Christ that suffered upon the Cross. That he would sooner worship a Temporal King than the foresaid Cross. That he is bound rather to worship a Man truly contrite, than the Cross of Christ. That no Man should visit the Monuments of Peter and Paul, or go on Pilgrimage to the Tomb of S. Thomas, or any other Saint, for the obtaining of any Temporal Benefit. He is not bound to keep his Vow, but he may distribute the Expences of his Vow upon Alms to the Poor. These, and some other Articles as frivolous as these, he was forced to abjure once or twice. At last relapsing into his former, as they called them, Heresies, he was burned for the same at London, in the Year of our Lord 1400.

## Popish headless Stories.

1. *St. Osithor's* Head being cut off by a *Danish* Pirate, at the very place it was done, a clear Spring rose up, which Water was of such Virtue, as it cured several kinds of Diseases, and so many as it almost undid all the Physicians thereabouts. Moreover, as soon as her Head was off, the Body presently rose up, and taking the Head in the Hands, by the conduct of Angels, saith my Author, (*No, it was done only by his Pen*) walked firmly the strait way to the Church of *St. Peter and Paul*, being distant from the place of her suffering about a quarter of a Mile, and there knocked at the Door with the bloody Hands, as desiring it might be opened, leaving thereon marks of Blood; and so having done enough for a headless Body, it fell down to the Ground.

*I shall not need to say this is a Lye,  
For each one will think so as well as I.*

2. *St. Decumanus* when his Head was cut from his Body, the Trunk raising it self up, took the Head, and carried it from the place where it was cut off, to a certain Spring, which flowed with a most Crystalline Water, in which with the Hands it washed the Blood away, (*This a Protestant will hardly believe, but a thorow pac'd Papist will swallow for a Truth*) which Spring in reverend Memory of the Saint, is to this day called *St. Decumanus's* Spring: (*But I hear of no Miracles done by the Water*). Near to which place the Body, together with the Head, was buried.

*Reader, I'll be freely judg'd by you,  
If the Woetstone be not my Author's due.*

The very same Stories, very little differing in the manner of them, are reported of *St. Winifred*, *St. Dennis*, &c. Of all which we may say with *Horace*,

*Whatever thus thou tell'st me, I  
Will always hold it as a Lye.*



# June hath xxx. days.

Last Quarter the 2 day, 10 min. past 1 in the Morn.  
 New Moon the 8 day, 36 min. past 6 in the Afternoon.  
 First Quarter the 16 day, 16 min. past 10 Forenoon.  
 Full Moon the 24 day, at 7 in the Forenoon.

1	e	Pleasant fine	feet
2	f	weather begins	feet
3	g	the Month,	head
4	a	Term begins	head
5	b	afterwards	neck
6	C	1 after Trin.	neck
7	d	inclinal to	arms
8	e	Sleet or Rain,	arms
9	f	attended with	breast
10	g	very pleasing	breast
11	a	S. Barnab.	heart
12	b	breezing blasts	heart
13	C	2 after Trin.	bow.
14	d	of Wind, yet	and
15	e	very seasonable	belly
16	f	for the time	reins
17	g	of the Year.	and
18	a	The latter part	loins
19	b	of the Month,	seer.
20	C	3 after Trin.	seer.
21	d	if my Art fail	thighs
22	e	me not, will	thighs
23	f	Term ends.	knees
24	g	S. John B.	knees
25	a	be very good	knees
26	b	Hay-weather.	legs
27	C	4 after Trin.	legs
28	d	Very suitable	feet
29	e	S. Peter A.	feet
30	f	to the Season.	head

John Badby, Martyr.

This John Badby was by Trade Taylor, and lived (as by the Books of Martyrs appeareth) in the Diocese of Worcester. This Man was convicted before the Bishop of Worcester upon the Crime of Heresie, that he should say and maintein, That the Sacrament of the Body of Christ, consecrated by the Priest upon the Altar, is not the true Body of Christ by the virtue of the Words of the Sacrament. But that after the Sacramental Words spoken by the Priest, to make the Body of Christ, the material Bread doth remain upon the Altar, as in the beginning, neither is it turn'd into the very Body of Christ, after the Sacramental Words spoken of the Priest. For this great Heresie he was first by the Bishop of Worcester, and then by the Archbishop of Canterbury, condemned, and delivered to the secular Power. In fine, he was brought into Smithfield, and there being put into an empty Barrel was bound with Iron Chains, fastned to a Stake, having dry Wood put about him, when Prince Henry professed him his Life, with great Goodwill, if he would change his Opinion; but he being constant to his Principles was burned to Death. Anno 1409.



## *Popish Relicks.*

1. At *Hail's Abbey*, in *Glocestershire*, was said to be kept some of the Blood of our Saviour, brought out of *Germany* by *Edward* Son to *Richard* King of *Almayn*, and Earl of *Cornwal*; and was by the People devoutly honoured. But at the Dissolution of that House, it was proved to be only the Blood of a Duck, which was so cunningly convey'd, that it strongly spirted or sprang up.

*The Blind eats many a Fly, nought doth advance*

*The Pope's Religion like to Ignorance.*

2. At *Hallo* in *Brabant*, they boast to have the Breeches of *Joseph*, without Welt or Guard: Also some Hair-Cloth, the same that *Elias* wore, or else *John the Baptist*, they know not themselves well which; but if you please to pay well for the Sight of it, it shall be of which you will your self:

*For why with Monks and Fryers the Case is so,*

*'Tis only Money makes the Mare to go.*

3. At the Church of *St. Peters* in *Rome*, before the Quire-Door, stands two Iron Crosses; he that kisses these two Crosses, hath five hundred Years pardon of his Sins, besides the two Kisses into the Bargain.

He that will not believe this, let him go to the Pope, and he shall avouch it.

*And 'tis well known the Pope he cannot lye,*

*Because of his Infallibility.*

4. In the same City in the Church of *Saint Crucis*, is to be shewn the Bond that Christ was led with to be crucified: Also two Sawcers, the one full of Christ's Blood, the other full of our Ladies Milk: There is also the Sponge wherewith they gave our Saviour Vinegar and Gall to drink.

*More of these Relicks you at Rome may see,*

*The like ne'er was, nor yet shall ever be.*

# July hath xxxi. Days.

Last Quarter the 1 day, at 6 in the morning.  
 New Moon the 8 day, 58 min. past 4 in the morning.  
 First Quarter the 16 day, at 4 in the morning.  
 Full Moon the 23 day, at 5 afternoon.  
 Last Quarter 30 day, 10 min. past 9 forenoon.

1	g	much alteration	head
2	a	at the beginning	neck
3	b	hereof, viz.	neck
4	c	5 after Trin.	arms
5	d	an increase	arms
6	e	of heat, with	breast
7	f	Rain and Thun-	and
8	g	der, after	stom.
9	a	which Calm for	heart
10	b	the season. Then	heart
11	c	6 after Trin.	bow.
12	d	Sun in Leo	bow.
13	e	hot and sultry	reins
14	f	weather, with	and
15	g	St. Swithin.	loins
16	a	Lightning and	secrets
17	b	coruscations	secrets
18	c	7 after Trin.	thighs
19	d	Dogdays begin	and
20	e	in the Air, but	hips
21	f	towards the	knees
22	g	latter part of	knees
23	a	the Month	legs
24	b	very mild	legs
25	c	James Ap-	feet
26	d	pleasant and	feet
27	e	seasonable for	head
28	f	the cutting of	head
29	g	Corn, and other	neck
30	a	Work now fit	neck
31	b	to be done.	arms

*William White, Martyr.*

This *William White*, a Priest, was a great follower of *Wickliffe*, being very well learned, and of upright Living. He gave over his Priesthood and Fencible, and married a godly young Woman, whose Name was *Joane*, yet did he not therefore leave off his former Office and Duty, but continually laboured to the glory of God, by reading, writing, and preaching. The principal Points of his Doctrine were, 1. That Men should seek for the forgiveness of their sins only at the hands of God. 2. That the wicked living of the Pope is nothing else but a Devilish Estate, and heavy Yoak of Antichrist, and therefore he is an Enemy unto Christ's Truth. 3. That Man ought not to worship Images, or other Idolatrous Paintings. 4. That the *Romish Church* is the Fig-Tree which Christ hath cursed, because it brought forth no Fruit of true Belief. 5. That such as wear Couls, or be anointed, or shorn, are the Lance-Knights and Soldiers of *Lucifer*. For these and some other Articles, he was first brought in trouble under *Hen. Chichester* Archbishop of *Canterbury*, and after by *William* Bishop of *Norwich*, by whom he was convicted, and condemned of 30 Articles, and there was burned in *Norwich*, in the Month of September, Anno 1424.

## Popish Tenets.

1. That there is a place call'd *Purgatory*, but where this place is, neither Papist nor Protestant can tell; whether it be in Sir *Thomas Moor's Utopia*, Sir *Francis Bacon's Atlantis*, the *Isle of Pines*, or Mr. *Spencer's Fairy-Land*, is not yet decided. Here (say the Papists) the Souls of the departed suffer Punishment for the Sins they committed upon Earth; from which place they cannot be delivered without Prayers of the Priests and Fryers, and these Masses and Prayers cannot be had without good store of Money. For the Pope is the Lord of the Manor of this place, and the Revenues thereof: This maintains him in great Pomp and Jollity, so that Kings must hold his Scyrrup, and Princes kiss his Gouty great Toe; It maintains his Kitchen with Meat, his Cellar with Wine, his Wardrobe with Cloaths, and his Holiness now and then with a brave brisk Girl.

*Thus Purgatories painted dreaded Fires,  
Enriches Pope, and Priests, and Monks, and Friars.*

2. That the Pope is infallible, and cannot Err, is the Foundation of Popery; and yet some of them have denyed the Immortality of the Soul, and the Life everlasting; and one of them scoffing blasphemously at the Scripture, said, *O what a world of Gain have we got by this Fable of Christ.*

*These were prime Popes indeed, who could not Err,  
True Heirs of Hell, Servants to Lucifer.*

# August hath xxxi. days.

New Moon the 6 day, 27 min. past 5 Afternoon.

First Quarter the 14 day, at 8 Afternoon.

Full Moon the 22 day, 54 min. past 1 in the Morn.

Last Quarter the 28 day, 48 min. past 3 Afternoon.

1	C	Lammas day	arms
2	d	Brisk Gales of	arms
3	e	Wind should	breast
4	f	arise about th	breast
5	g	beginning hereof	heart
6	a	which may blow	heart
7	b	up some hasty,	bow.
8	C	10 after Trin.	and
9	d	Showers in	belly
10	e	many places ;	reins
11	f	afterwards ve-	reins
12	g	Sun in Virgo.	secrets
13	a	ry good Harvett	secrets
14	b	Weather till the	secrets
15	C	11 after Trin.	thighs
16	d	full of the Moon,	thighs
17	e	when expect	knees
18	f	some sudden	knees
19	g	Showers of hail	legs
20	a	or rain hindring	legs
21	b	the husbandman	feet
22	C	12 after Trin.	feet
23	d	in his Work.	head
24	e	But from thence	and
25	f	Barth. Ap.	face
26	g	to the end of	neck
27	a	Dog days end	neck
28	b	the Month	arms
29	C	13 after Trin.	arms
30	d	very good Har-	breast
31	e	vest Weather.	breast

John Goose, Martyr.

This John Goose liv'd in the Reign of King Henry VI. and King Edward IV. Now John Goose in English is as much as John Hus in the Bohemian Tongue ; so that England also had his John Hus as well as Bohemia. This John Goose being condemn'd for holding certain Articles of Religion, contrary to the Doctrine of those times, was by his Romish Persecutors delivered to Robert Brisden, one of the Sheriffs of London, to see him burnt that Afternoon : But the Sheriff, like a charitable Man, had him home to his House, and there exhorted him to deny (saith the story) his Errors. But the Godly Man, after long exhortation heard, desired the Sheriff to be content, for he was satisfied in his Conscience. Notwithstanding this, he desired of the Sheriff, for God's sake, to give him some Meat, saying, that he was very sore a hungred. Then the Sheriff commanded him Meat, whereof he took and did eat, saying to those about him, I eat now a good and competent Dinner, for I shall pass a little sharp shower ere I go to Supper. And when he had din'd, he required to be led to the place where he should suffer. He was burned on Tower-Hill in the Month of August, Anno 1470.

*Precious Relicks in Bury-Abbey at its Suppression.*

1. *St. Edmund's Shirt*, worn but twice by him, and cost thirteen-pence the Yard. 2. *Drops of St. Stephen's Blood* which sprung from him at such time as he was stoned. 3. Some of the Coals on which *St. Laurence* was broiled; but I cou'd never hear of his Grid-iron, which had been a precious Relick indeed. 4. Certain Parings of the Fleth of divers holy Virgins; and a Sinew of *St. Edmund's*, laid up in Boxes: Thus the Papists mangle their Saints as bad as the Hang-man mangles the Carcasses of a Traytor. 5. The Scull of *St. Petronil* or *Par-nel*, which being clapt on your own Paper-Scull, wou'd cure you of the Ague. 6. But above all, the Boots of *St. Thomas of Canterbury*, made by *St. Crispin* himself, which precious Relick was worth the Lord knows what in ready Money: *Old Shoes and Boots, will you buy any Brooms.*

*But these same Boots brought a more gainful Crop,  
Than any Boots in a Shooe-maker's Shop.*

It was a Custom amongst those Monks, that when they would have it Rain, to carry with them in Procession, a Coffin, wherein the Bones of *St. Botolph* were inclos'd, and when they had so carried it about, they presently after had Rain or fair Weather.

They had also certain Wax-Candles, which they used to light in Wheat-seeding; these they likewise carried about their Wheat-Grounds, believing verily that thereby neither Darnel, Tares, nor any other noisome Weeds would grow that Year amongst the good Corn.

# September hath xxx. days.

New Moon the 5 day, 17 min. past 8 in the forenoon.

First Quarter the 13 at 1 in the morning.

Full Moon the 20 day, 10 min. past 10 forenoon.

Last Quarter the 27 day, 6 min. past 2 in the morning.

1	A	A cloudy misty heart	
2	g	Air begins heart	
3	a	the Month; bowels	
4	b	afterwards and	
5	c	14 after Trin. belly	
6	d	more serene reins	
7	e	and clear, and reins	
8	f	so continues secrets	
9	g	for a great secrets	
10	a	part of this secrets	
11	b	Month; then thighs	
12	c	15 after Trin. thighs	
13	d	Sun in Libra. knees	
14	e	windy, with knees	
15	f	brisk showers knees	
16	g	of Rain, and legs	
17	a	a cold Air, legs	
18	b	with gentle feet	
19	c	16 after Trin. feet	
20	d	frosts intermixt. head	
21	e	Matth. Apo. head	
22	f	Good weather neck	
23	g	again, but neck	
24	a	windy, blowing arms	
25	b	up some Rain. arms	
26	c	17 after Trin. breast	
27	d	The rest of the breast	
28	e	Month very heart	
29	f	Michael. Ar. and	
30	g	seasonable. back	

*Hieronymus Sananarola, Martyr.*

*Hieronymus Sananarola* was a Monk in Italy, singularly well learned, who preach'd fore against the civil Lives of the Spirituality, and especially of his own Order, complaining fore upon them as the Springs and Authors of all mischiefs and wickedness, which things coming to the Pope's ear, he sent for him to come to him, which he refusing to do, he commanded him to leave off preaching: which he also refusing to perform, he with two other Fryars which favoured his Learning, were seiz'd on at Florence, where these Articles were drawn up against them. The first was touching our free Justification thro' Faith in Christ. 2. That the Communion ought to be ministered in both kinds. 3. That the indulgences and Pardons of the Pope were of no effect. 4. For preaching against the filthy and wicked living of the Cardinals and Spirituality. 5. For denying the Pope's Supremacy. 6. That he had affirmed that the Keys were not given to Peter alone, but unto the universal Church. 7. That auricular Confession is not necessary. For these and some other Articles of the like Nature, he and the other two Fryars were both hanged and burnt, Anno 1446.



## *The Religion of a Popish Catholick.*

1. First, To be baptiz'd in the *Latine-Tongue* (where the *Godfathers* profess they cannot tell what) then confirmed by the Bishop, and the Mother of the Child to be purified: After he is grown in Years, then to come to the Church, to keep his *Fasting-Days*, to fast the *Lent*, and to come under *Benedicite*, that is, to be Confessed of the Priest, to do his *Penance*, at *Easter* to take his *Rites*, to hear *Mass*, to set up *Candles* before Images, to weep to the *Cross*, to take *Holy-Bread* and *Holy-Water*, to go on *Procession*, to carry his *Palms* and *Candle*, and to take *Ashes*, to fast the *Ember-Days*, *Rogation-Days*, and *Vigils*, to keep the *Holy-Days*, to pay his *Tithes* and *Offerings*, to go on *Pilgrimage*, to buy *Pardons*, to worship his *Maker* over the Priests Head, to receive the Pope for his Supreme Head, and to obey his Laws, to have his *Beads*, and know how to manage them, to give devoutly to the *High Altar*, and reverence and relieve the *Begging-Fryers*. If he will be a Priest, then to take Orders, forswear Marriage, say his *Mattins*, and sing his *Mass* with a *boon Courage*; to elevate the *Breaden-God* up fairly; to be obedient to his Superiour, and pay for a Licence to keep a Concubine; when he dies, to be rung for, to be sung for, to be wrapped up in a *Fryar's Coul*, and allow something for *Masses* to be said, for redeeming his Soul out of *Purgatory*, &c.

*He who is thus qualify'd,  
Shall on the Pope's Cock-Horse ride.*



# October hath xxxi. days.

New Moon the 5 day, 7 min. past 1 in the Morning.  
 First Quarter the 13 day, 40 min. past 2 in the Morn.  
 Full Moon the 19 day, 44 min. past 7 Afternoon.  
 Last Quarter the 26 day, 28 min. past 4 Afternoon.

1	a	This Month	bow.
2	b	promises very	bow.
3	c	18 after Trin.	reins
4	d	wholsome wea-	and
5	e	ther in the gene-	loins
6	f	ral, though a-	secrets
7	g	bout the begin-	secrets
8	a	ing you may ex-	thighs
9	b	pect some high	and
10	c	19 after Trin.	hipps
11	d	wind and storms	knees
12	e	of rain, but ge-	knees
13	f	Sun in Scorp.	legs
14	g	nerally no great	legs
15	a	matter of varit-	feet
16	b	ty, but for the	feet
17	c	20 after Trin.	head
18	d	Luke Evan.	head
19	e	most part very	neck
20	f	good for the	neck
21	g	season in most	arms
22	a	places, and yet	arms
23	b	Term begins.	breast
24	c	21 after Trin.	and
25	d	towards the lat-	stoma.
26	e	ter end some	heart
27	f	storms may arise	heart
28	g	Sim. & Jud.	bow.
29	a	but not prejudi-	bow.
30	b	cial for the sea.	reins
31	c	22 after Trin.	reins

Richard Hoveden, Martyr.

Richard Hoveden, a Wooll-winder, and Citizen of London, lived about the beginning of the Reign of King Henry VI. under whose Infant Years Persecution grew hot against the Professors of the Gospel, amongst whom this Richard Hoveden was one, for holding these and the like Tenets. 1. That it was no sin to withstand the Ordinances of the Church of Rome. 2. That Holy-Bread and Holy-Water were but Trifles; and that the Bread and the Water were the worse for the Conjurations and Characters which the Priests made over them. 3. That no Man is bound to fast the Lent, and that every Friday is a free Day to eat both Flesh and Fish indifferently. 4. That Masses and Prayers for the Dead are but vain; for the Souls of the Dead are either in Heaven or Hell; and there is no other place of Purgatory but this World. From which Articles and Opinions, when he could by no persuasions be withdrawn or plucked back, he was by the Rulers of the Church condemned for Heresie, and as *Fabian* writeth, burned hard by the Tower of London, Anno 1430.

## *The Lives of the Monks.*

1. These idle, lazy Monks do not live as God's Word doth prescribe them, to get their living by the sweat of their Brows; for they neither labour nor work, as doth the Farmer, the Peasant, and the Artificer; neither do they watch and ward to defend their Country, as doth the Soldier and Man of War; nor cureth he the sick and diseased, as doth the Physician; neither do they Preach nor Teach, as do the Evangelical Doctors and Schoolmasters; nor yet import nor export Commodities and things necessary for the Common-wealth, as doth the Merchant; nor are they so profitable as the Beasts; neither guarding the House, as the Dog doth; nor draw in the Plow, as the Ox; nor carry burthens, as the Horse doth; nor yield Milk nor Wool, as doth the Sheep. But you will say they spend their time in Prayer, and serving of God; indeed nothing less; true it is, that with a tingle-tingle, jangling of Bells, they trouble and disquiet all their Neighbours about them: A Mass, a Martin, a Vesper well rung, are half said. They mumble our great store of Legends and Psalms, by them not at all understood. They say many *Pater-Nosters*, interlarded with *Ave-Maries*, without thinking upon, or apprehending the meaning of what they say; this is rather a mocking of God, than Prayers.

*Thus lubber Monks their time do spend in ease,  
Having nought to disturb them but the Fleas.*

# November hath xxx. Days.

New Moon the 3 day, 46 min. past 7 afternoon.

First Quarter the 11 day, 13 min. past 3 afternoon.

Full Moon the 18 day, 51 min. past 5 in the morning.

Last Quarter the 25 day, 14 min. past 10 before noon

1	d	All Saints	reins	
2	e	Good season-	secrets	Robert Parson of Heggely, Conf. flor.
3	f	able weather	secrets	
4	g	R. Will. 3 born	thighs	This Robert lived in the time of
5	a	Powder Plot.	and	King Henry V. when by the means
6	b	begins the	hipps	of Henry Chicheley Archbishop of Can-
7	c	23 after Trin.	knees	terbury, great Inquisition concerning
8	d	Month, and	knees	Religion arose in England, and many
9	e	no great	legs	good Men whose Hearts began to be
10	f	alteration	legs	won to the Gospel, were brought to
11	g	Sun in Sagit.	legs	much vexation, and caused outward-
12	a	till about the	feet	ly to abjure; amongst which num-
13	b	Full Moon;	feet	ber was this Robert the Parson of
14	c	24 after Trin.	head	Heggely in Lincolnshire, who for his
15	d	when expect	head	Opinion, contrary to the Doctrine of
16	e	high Winds	neck	those times, was committed Prisoner
17	f	and brisk	neck	in the Tower, who being kept a long
18	g	showers of	arms	time there, by the King's Writ was
19	a	Rain, suc-	arms	brought before the Bishop, and ex-
20	b	ceeded with	breast	amined upon several Articles, to
21	c	25 after Trin.	breast	wit, touching the Sacrament of their
22	d	Frosts, and	heart	Altar, Peregrination, Adoration of
23	e	a very cold	heart	Images, and whether it was lawful
24	f	Air, if not	bowels	for Spiritual men to enjoy Temporal
25	g	some Snow	and	Lordships, &c. To which Arti-
26	a	at the end of	belly	cles he answered (saith the Register)
27	b	the Month.	reins	doubly and mockingly, save only in
28	c	Advent Sund.	reins	the Sacrament he seemed something
29	d	Term ends	secrets	more conformable, albeit not fully
30	e	St. Andrew	secrets	to their contentation: wherefore
				being committed to the Custody and
				Examination of Richard Bishop of
				Lincoln, after Promises and Threat-
				nings intermixed, he submitted him-
				self to the Penance they laid upon
				him.

## Luther's Genealogy of the Pope.

The Devil begat Darknes, Darknes begat Ignorance, Ignorance begat Error and his Brethren, Error begat Free-Will, Free-Will and Presumption begat Merit, Merit begat the Forgetfulness of God, Forgetfulness of God begat Transgression, Transgression begat Superstition, Superstition begat Satisfaction, Satisfaction begat Oblation of the Mass, the Oblation of the Mass begat Unction, Unction begat the Priest, the Priest begat Mischief, Mischief begat Misbelief, Misbelief begat Hypocrisie, Hypocrisie begat Trading with Offerings for Gain, Trading begat Purgatory, Purgatory begat Yearly solempn Vigils, Yearly Vigils begat Church-Livings, Church-Livings begat Mammon, Mammon begat Superfluity, Superfluity begat Excess, Excess begat Rage, Rage begat Licentiousness, Licentiousness begat Dominion, Dominion begat Pomp, Pomp begat Ambition, Ambition begat Simony, Simony begat the Pope and his Brethren, the Pope begat the Mystery of Iniquity, the Mystery of Iniquity begat Sophistical Divinity, Sophistical Divinity begat Rejecting of the Holy Scriptures, Rejecting of the Holy Scriptures begat Tyranny, Tyranny begat Murdering of Saints. Murdering of Saints begat Abomination, Abomination begat Desolation, Desolation begat Anguish, Anguish begat Questioning, Questioning begat the searching out of the Grounds of Truth: Out of which the Pope, called *Antichrist*, is revealed.

December

# December hath xxxi. days.

New Moon the 3 day, at 2 in the Afternoon.

First Quarter the 11 day, 25 min. past 1 in the Morning.

Full Moon the 17 day, 31 min. past 5 Afternoon.

Last Quarter the 25 day, 4 min. past 6 in the Morning.

1	f	A cloudy heavy,	secrets
2	g	misty Air be-	thighs
3	a	gins the Month,	thighs
4	b	then windy and	knees
5	c	2 Sun. in Ad.	knees
6	d	frosty by firs.	knees.
7	e	Nor may we ex-	legs
8	f	pect any change	legs
9	g	to mild and	f et
10	a	temperate, till	feet
11	b	Sun in Capri.	head
12	c	3 Sun. in Ad.	head
13	d	about the full	neck
14	e	Moon, when	neck
15	f	look for Snow	arms
16	g	or sudden show.	arms
17	a	ers of Rain, cau-	breast
18	b	sing great floods	breast
19	c	4 Sun. in Ad.	heart
20	d	The rest of the	and
21	e	Tho. Apost.	back
22	f	month for the	bow.
23	g	most part	bow.
24	a	hard frosts.	rcins
25	b	Christ. Nat.	and
26	c	S. Stephen.	loyns
27	d	S. Ioh. Eb.	secrets
28	e	Innocents.	secrets
29	f	intermixt	thigh
30	g	with showers	and
31	a	of Rain.	hipps

Ralph Mungin, Confessor.

This Ralph Mungin was a Priest, who for Opinions held, contrary to the Doctrine of those times, was arrested, and sent by the Lord Chancellor of England, to the Archbishop of Canterbury, and by him committed to David Price, Vicar General to the Bishop of London, where after he had endured four Months in Prison, he was by the said David presented to the Convocation, against whom divers Articles were objected. That he should hold and say, That it was not lawful for any Man to have propriety of Goods, but the same to be common: which he expressly denied that ever he so said or affirmed. 2. That he kept company with Persons suspected of Heresie, and that he had dispersed in the City of London, certain Books of John Wickliffe, and of Peter Clarke, namely, the Book *Triacus*, and the Gospel of John Wickliffe. 3. That the Legends and Lives of Saints were nought, and the Miracles written of them, untrue, &c. Upon these and such other Articles he said Mungin was asked if he would revoke: which he denying to do, after long inquisition, and strict examination made, he still denying to recant, the Archbishop of Canterbury proceeding to his definitive Sentence, condemned him to perpetual Prison.

## Popish Stories.

1. One who before he was Pope, was the most crouching submissive Cardinal that ever was; His manner was to eat upon a Net, as it were in a way of devout Humility; but after he had attain'd the Popedom, he commanded them to take away the Net; saying, He had caught that which he fish'd for.

*This is indeed the Pope's Humility,  
To hunt for Honour and Gentility.*

2. There is a Saying father'd upon Pope Paul the third, when he lay upon his Death Bed, that shortly he should be resolv'd of two things, *Whether there be a God and Devil, and whether there be an Heaven or Hell.*

*This was a Holy Pope, indeed forsooth,  
A Morsel fit for Belzebub's own Tooth.*

3. The Embassadors of the Council of Constance, being sent to Pope Benedict II. when he laying his Hand upon his Heart, said, *Hic est Arca Noe*, they tartly and truly reply'd, *In Noah's Ark were few Men, but many Beasts.*

*By which their Answer it may plain be found,  
More Vice-than Vertue did i'th' Pope abound.*

4. A French King seeing the Persian pride of the Pope's Court, and pomp of the Cardinals, asked the Cardinal of Avinion, whether the Apostles ever went with such a Train after them? Who answered, *No verily, but you must consider, Sir, that they were Apostles the same time that Kings were Shepherds.*

*Though Kings may with great Trains attended be,  
This suiteth not with Clergy-men's degree,  
Who ought to teach God's Word, and quiet live,  
And in their Life a good Example give.*

*Parni.*



*Pœnitentialis Asini: or, The Ass's Confession.*

The Wolfe, the Fox, and the Ass, coming to shif, and to do Penance; First the Wolf confesseth him to the Fox, who easily doth absolve him of all his Faults, and also excuseth him of the same. In like manner the Wolf hearing the Foxes shif, sheweth the like favour to him again. After this cometh the Ass to Confession, whose Fault was this; That he being hungry, took Straw out from the Sheaf of one that went in peregrination u to Rome. The Ass both repenting of this Fact, and because he thought it not so heinous as the Faults of the other two, therefore he hoped for the more easie Absolution. But what follow'd? After the silly Ass had utter'd his Ruine in auricular Confession, immedi'tely the Discipline of the Law was executed upon him with severity: Neither was he judged worthy of any Absolution, but was apprehended upon the same, slain, and devoured.

By the Wolf is meant the Pope; and by the Fox, the Prelates. Priests, Curtezans, and the rest of the Spirituality. Of the Spirituality the Pope is soon absolv'd, and as soon the Pope doth absolve them in like manner. By the Ass is meant the poor Layity, upon whose Back the strait Censure of the Law is sharply executed; and tho' the matter be not the weight of a Straw, yet what saith the Holy Father the Wolf, if it please him to make any matter of it.

*Immensum scelus est, injuria quam peregrino,  
Fecisti, stramen subripiendo sibi.  
Non advertisti quod plura pericula passus.  
Plurima passurus, quod peregrinus es.  
Non advertisti quod ei per maxima terra  
Et pelagi spuria, sic peragranda via.  
Non advertisti sanctos, nec limina sancta;  
Sanctorum sanctam sed nec Hierusal. m.  
Ille retransivit eadem loca, tam violentum  
Ex inopinato sensit adesse malum.  
De Papa taceo, cujus protectio talem  
Conduxit cujus in vilipendis opem, &c.*



THE  
SECOND PART  
OF THE  
Protestant Almanack

WHEREIN

As in a Looking Glass you may see the Papists  
Faces in their own proper Colours.

CONTAINING

The bloody Massacre of the Protestants at *Paris* in *France*  
by the Papists, *Anno 1572.* The fearful Ends of two  
Popish Persecutors of the Protestants at *Valence* in *France*.  
The wonderful Miracles, or miraculous Wonders of  
*St. Katharine* of *Sienna*, the like never seen nor heard of,  
nor scarce parallel'd in any of our Modern Romances.  
A Story of *St. David*, and the reason why *Welshmen* wear  
Green Leeks on his Day. Two notable Stories of  
*St. Anthony* of *Padua*. A Story of *St. Boniface*. With  
many other remarkable things, for Information and  
Delight of the Reader.

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Written, That Papists may learn to blush at their incredible  
Popish Stories; and Protestants may learn to beware of their  
cruel and treacherous Practices.

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*Felix quem faciunt aliena pericula cautum.*

*Felix quem faciunt aliorum pramia promptum.*

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L O N D O N :

Printed by R. Roberts for the Company of Stationers.

*The bloody Massacre of the Protestants at Paris  
in France, by the Papists, Anno 1572.*

**K**atherine de Medicis, Queen Mother of France, plotting with the Duke of Guise, for the Extirpation of the Protestants out of France; To colour the matter the better, and to intrap the Protestants the more securely, a Marriage was pretended between the young King of Navarre, a Protestant, and the Lady Margaret, the King's Sister, which was performed by the Cardinal of Bourbon, upon the 18th of August, 1572. in our Lady Church in Paris, in the presence of the King, the Queen Mother, the Duke of Anjou and Alanson, the Prince of Conde, and all the Principal Protestants; at what time was nothing seen but Banquetting, Tilting, and Feasting; nothing heard but Musick and friendly Salutations; all old Rancour and Malice between Protestants and Papist seeming utterly to be forgotten and buried. And to this end the Protestants were solemnly invited by Letters, and most loving Messages from all places, by the King and his Mother, a general Peace being before proclaimed. The Admiral was sent for from Rochel, where he was (dissemblingly) entertained by the King, in a most loving and friendly manner, who called him Father at every word: when the Admiral kneeled, the King took him up, protesting and deeply swearing, he was the welcomest Man in the World, and no Day could happen so joyfull as that wherein he enjoyed his Company. The Citizens from all places flocked to behold him (he being for his Wisdom, Valour, and Experience, wonderfully beloved) His Son Coligny was much honoured and presented with great Gifts to the joy of the Protestants, and the (seeming) Grief of the Catholicks. But this fair Day was quickly over-clouded with the hellish black Clouds of Murder and Mischief; for as the Admiral was going from the Court to his Lodging, he was Shot, and sore wounded with three Bullers, as he went softly in the Street (from a House where Villemus stood, Master to the Duke of Guise's Children, who lodged there) reading a Supplication.

The King being at Tennis, threw down his Racket, seeming to be extremely grieved, and taking with him his Mother and two Brethren, went to visit him, looked upon his Wounds, (for his Fore-finger was shot off, and with another Bullet he was wounded in his left Arm) and told him, cho he had the Hurt, and felt the Pain, yet the dishonour was his, because he upon his Faith and Promise had sent for him, vowing to secure him from all Danger; and who-soever had done it, or consented thereunto, should be severely punished. The Admiral answered, He knew the Authors well enough, but left the Revenge unto God; and because he knew not how long he had to live, he desired to speak with the King in private of matters of great importance; the King seemed to listen a while, but the Queen Mother cunningly brake off their Discourse: And upon Saturday, which was the 23d of August, the King's Council sat to examine the Fact, seeming to take great pains to haul out the truth, but all in Dissimulation; for the King seeing he had the Admiral and Protestants in a Trap, in the dead of the Night, at the sound of a Bell from the *Louvre*, Harquebuziers were sent out, and commanded to kill all that came in their way. *Cossy* being their Captain, and breaking into the Admiral's Chamber, one *Besme*, a Russian, finding him at his Prayers upon his Knees, asked him if he were the Admiral? He answered, So I am called; with that he ran him thorough; another shot him into the Breast with a Pistol, and the rest stabbed him with their Daggers, and after threw his Body out at a Window, into the Street: This was the Religion and Fidelity of the Queen Mother, and her Son, to the Protestants. An Italian cut off the Admiral's Head, and sent it for a present to the Pope; others cut off his Hands and Privy-members, trailing his Body up and down the Streets, hanging it up after at *Mountfalcon*, their Tyburn. This Noble Gentleman was for his Wisdom, Policy, Courage, and Constancy in professing God's Truth, one of the most excellent Men that ever were bred or brought up in France.

Now with this Noble Admiral were murdered in most cruel manner of Protestant Nobility, the Count *Rochefoucault*, a Compleat, Witty, and Learned Gentleman, dearly beloved, for his witty and conceited Humour, of Henry the II.

*Coligny de Mouscoulis*, the Admirall's Son-in-Law, whose  
dow named *Lois*, was afterwards married to *William*  
*Nassau*, Prince of *Orange*, on whom he begat *Henry* Prince  
of *Orange*; besides the Baron of *Pardaillem* of *Pilles*, *Soubize*,  
and *Puniant*, all brave Men, and all Commanders. But to  
see the Burchery they made in the Streets, of Men, Women,  
and young Children, would have made an heart of mar-  
ble to have melted; all the Streets being paved with Car-  
casses, nothing but weeping and wailing, and a woful ou-  
cry thorough the whole City. There being slain about ten  
thousand Persons, as well Noblemen as Gentlemen, Presi-  
dents of Courts, Counsellors, Scholars, Prætors, Preachers,  
Physicians, Merchants, Handicraftsmen, Women, Maids,  
and Children. The King and Queen, with their Brethren,  
went in the Evening to behold the dead Bodies, amongst others,  
the honest Queen-Mother would behold the Body of *Soubize*  
stark-naked, because she had heard, (she said) That he was not  
able to get a Child. This most cruel and bloody Massacre  
plotted by her, the Duke of *Guise*, and her Son, then *Charles*  
the Ninth, was acted upon *Bartholomew-day*, being the 24th  
of *August*, Anno 1572. And it is worthy of Observation,  
That this King so led by his Mother, was not past twenty  
nine years of Age when he died, and dying, abundance of  
Blood issued from all the open parts of his Body; no ques-  
tion but by the just Judgment of God, for the Blood which  
he formerly in such abundance shed.

*Blood will have Blood, and seldom seen we have  
A bloody Man go bloodless to his Grave.*

Of this *Katherine de Medicis* it was; that *Beza* in a Latin  
Epigram of his, in all respects compares with *Jezabel*, sa-  
ving that whereas the Dogs eat up and devoured *Jezabel*;  
he thought verily she was so bad, that no Dog would touch  
her. *Vel Canis ipsi respuant Katherinum*; be his own words.  
And another Wit made this Epigram upon her.

*Katherine de Medicis Regina Mater,  
In me regnat Thais, dira Medea Circe.*

Now to show the Affection of the French King to his Pro-  
testant Subjects, we shall only add this story. When those  
of the Religion petitioned *Louis* the Thirteenth for a con-  
tinuance of holding their Cautionary Towns, as *Henry* the  
Third, and *Henry* the Fourth had done; He told them,

*Wine*

Grace the first did shew you, was out of fear; what my Father did, was out of love; but I would have you to know, that I neither fear you, nor love you.

### *The fearful Ends of two Popish Persecuters of the Protestants at Valence in France.*

HAVING thus given you an account of the Massacre of the Protestants at *Paris*; we shall next shew you the fearful Ends of two persecuting Villains of the Protestants at *Valence in France*; The one named *Lambertine*, a Counsellor of the Parliament at *Grenoble*; the other *Porfennas*, the King's Attorney, who had formerly been Protestants, but were now very active against them: but they were both made dreadful Examples of Divine Vengeance: For *Lambertine* falling in love with a young Woman, was so extremely passionate therein, that he left his Estate and Imployment to follow her up and down whithersoever she went; and still seeing his Love and Labour despised and slighted, he pined away with Grief, and grew so neglectful and careless of himself, that multitudes of Lice bred and fed upon him, so that he could no way be freed from them, for they continually encreased, and issued out from all Parts of his Body in such great numbers, as Worms from a rotten Carcass; so that seeing his own Misery, and feeling God's heavy Vengeance upon him, he began to despair of Mercy, and was therefore desperately resolved to Starve himself to Death; which purpose the Lice seemed to further, for they cluster'd so thick in his Throat, as if they would have choaked him every moment; neither could he suffer any Sustenance to pass down by reason of them; and when some of his Friends being moved with Compassion, were resolved to force him to eat; providing Broths to that purpose, he refused and strove against them, so that they were forced to bind his Arms, and put a Gag into his Mouth to keep it open while they poured in the Food; and being thus gagged, he died like a mad Beast, the abundance of Lice that went down his Throat choaking him; which was so terrible an Example, that the very Papists themselves said, *As he had caused the Ministers of Valence to have Gags thrust into their Mouths, and so to be put to Death; so likewise he himself died with a Gag in his Mouth.*

*So just is God, that they which Evil do,  
Should punished be unfeverable thereunto.*

As for *Perfennas*, who was indeed a very Butcher to the poor Protestants, after he had sold his own Estate, and likewise his Wives, to raise Money to buy his place, hoping soon to get a great deal more by his accursed Office, he found himself mightily disappointed, whereby he shortly after fell into despair of God's Mercy, and likewise into a strange and unknown Disease; neither could those whom he had put to Death depart out of his mind, but he still imagined they presented themselves before him, so that as one deprived of his Reason, he denied and defied the Almighty, and called upon the Devil in a most horrible manner: Which his Clerk hearing, he discoursed to him of the Mercies of God out of several places of Scripture, to comfort and restore his decayed Senses; but instead of returning to God by Repentance and Prayer, he continued more obstinate, and called to his Clerk, saying, *Stephen, Stephen, Thou art black, so I am and it please you.* Quoth he, *But I am neither Turk nor Moor, but a Gascoigne with red Hair.* No, no, said he, *not so, but thou art black with Sin.* That's true, quoth Stephen, *but I hope in the bountiful Mercy of God, that for the love of Christ, who died for me, my black Sins shall not be imputed to me.* Upon which he being more enraged, call'd his Clerk *Lutheran, Hugonet, Villain, &c.* desiring his Friends, who rushed in at the noise, that his Clerk should presently have Bolts clapt on his Legs, and be burnt for an Heretick. In brief, his Rage and Fury encreased so much, that in a short time he died a fearful Death with horrible Howlings and Outcries; His Creditors scarce giving tinte to draw his Carcass out of the Bed, before they seized upon all his Goods, leaving his poor Wife and Children not so much as a Bed of Straw to lie on; so grievous was the Curse of God upon him and his House.

*It is observed by most knowing Men,  
Apostates are most cruel unto them  
Whose Doctrine at the first they did profess,  
Their Love being then turn'd to Cruelness.  
These Men at first were Protestants in show;  
But in their Hearts (it seems) were nothing so.*



For no Prefarment will from God's Word share.

But when they once do change from good to worse,

What e're they do is tended with a Curse,

And a bad End most commonly they have;

Rolling in Blood unto their loathed Grave.

*Of the wonderful Miracles, or miraculous Wonders of  
St. Katherine of Sienna, the like never seen nor heard of.*

**T**O recite all the Miracles and Wonders that are reported to be done by this St. Katherine, would take up a great deal of time to write, and a very strong Faith to believe; we shall only glean some few of them, and which we think may best please the Reader.

At five years of Age she was so much given to Devotion, that going up and down a pair of Stairs that were in the House, her manner was to say one *Ave-Mary* upon every Step, kneeling upon her Knees with great reverence. And notwithstanding she were thus young, yet hearing of the trade of Life which the Ancient Hermits lived in Egypt, that it was very acceptable to God, she resolved to imitate them, and so one day early in the Morning, taking with her a Loaf of Bread, she went out of the City, out of which she had never been before, and seeing no Houses, as there was in the City, she thought her self to be in the Wilderness, and finding a little Cave under a Bank, she enter'd the same, where she continued in Prayer till it was almost Night; when it was so that she went out of the Cave, and beheld the Gate of the City which seemed to be so far off, that she doubted her weak and feeble Body would never be able to endure so long a Journey; wherefore she betook her self again to Prayer, and lo a little Cloud took her up from the ground, and carrying her in the Air, in a very short time set her within the Gate of the City, from whence she went home with all speed to her Father and Mother, who little suspected she had been flying in the Air, as if she had ridden on *Paccoler's* Horse.

*This was a flying Miracle throughout;*

*And eke a Lying Miracle, I doubt.*

even from her Infancy. Now her Father being a Dyer by Trade, and one that was well to live in the World, she brought him with great Humility, that he would give her leave to give some some part of the Goods that God had bestowed upon him, in Alms to the Poor, according to her Conscience, which he freely granted. Now, the hearing of a poor Widow that lived in great Distress, and lacked Sustenance for her self and Children, she resolved to relieve them; and rising early the next Morning, she filled a Sack full of Corn, and also two great Flasks, one with Wine, and the other with Oyl, taking also whatsoever she found in the House fit to be eaten; the weight of which (saith my Author) being laid together, was no less then an hundred pounds; (but whether it were five Score, or six Score to the Hundred, my Author doth not mention.) That done, with a stout heart she began to take up her Load, some part she laid upon her Shoulders, some she trussed under her Girdle, some she carried in her right Hand, and some in her left. Now, tho she was thus heavy laden, yet felt she no more weight of it, than if it had been a Feather pluckt off from a Peacocks Tail. And this, Reader, thou must take for a Miracle, or else thou wilt never prove a thorough pac'd Romanist.

*For he that will a right true Papist be,  
Must Credit all that he doth hear or see.*

But this our Katherine was defective in one thing, that she never learn'd to read; and having a great desire to learn her Mattins, she got one of her Sisters to buy her an ABC, or Horn-book; but having studied the same some certain Weeks, and seeing she did but lose her time, she betook her self to Prayer, desiring of our Saviour that he would vouchsafe her so much favour, as that she might be able to read and sing the Divine Service. And a wonderful thing it is (saith my Author) to report; no sooner had she ended her Prayer, but she was forthwith as able to read, as a Popish Sir John, or a Country Vicar. And this you must acknowledge for a third Miracle.

*Miracles in that Age, they were as common,  
As are ill Qualities in a lewd Woman.*

It happened (saith her Legend) a little before the beginning of Lent in the Shroving-days, (when Men fill their Bel-

pancakes and Fritters, and the Boys throw at Cocks)  
this Virgin sequestred her self from all Company, and  
closing her self up all alone in her Cell, she besought our  
Lord, that he would vouchsafe to perform his promise in  
giving her that perfection of Faith that she so much desired.  
Whilst she was thus praying with great fervour of mind;  
behold our Lord (saith her Legend) appeared unto her, and  
said, Because thou hast forsaken the Vanities of the World,  
and set thy love upon me, and hast rather chose to fast than  
to eat Flesh with others, especially at this time; (*when the  
protestants feed on powdered Pork and Turnips*) therefore I am  
determined this day to keep a Solemn Feast with thee, and  
with great Joy and Pomp to espouse thy Soul to me in  
Faith. As our Lord was speaking these words, there ap-  
peared in the same place, the most glorious Virgin Mary, the  
beloved Disciple St. John the Evangelist, the great Trumpet  
of the Holy Ghost St. Paul the Apostle, and the most wor-  
thy Patriarch and Founder of her Order, St. Dominick; and  
after these came the Kingly Prophet and Poet David, with  
a Muscal Psalter in his hand; (*the Legend mistakes, it was  
St. Dunstan's Harp which would play of it self*) then our blef-  
sed Lady came to her, and took her by the Hand, and withal  
stretched out her Fingers towards her Son with a very  
comely Grace, and besought him that he would vouchsafe  
to espouse her to himself in Faith. Whereunto he assented  
forthwith, and taking out a Ring that was set about with  
four precious Pearls, and had in the other part a marvellous  
rich Diamond, put the same on the Finger of her right  
Hand, saying thus, Behold I here espouse thee to me thy Maker  
and Saviour in Faith. This Ring, say the Papists, is to be seen  
in St. Katherines Ghurch at Malta at this Day. It is, saith Pe-  
ter Dela Valle, who saw it, a Gold Ring of very plain, antique,  
and course Work, having a green Stone (*the Legend saith a  
Diamond; who is the Liar?*) ill polisht; a great Table for a  
Ring, but appears no very fine Jewel of its self; however it  
serves their turn well enough to get Money by it, being  
cheemed a most Holy Relick; and no question but as good  
and as true as St. John's Teeth to be shewn at Ghent in Flan-  
ders, at which, and at other places, is said to be as many of  
them as will fill a Tun.

And

*And truly I cannot think any other,  
But that one is as true as is the other.*

And the same reason may be given for it, as the old Church Warden gave to move Peoples Charity; *because (saith) the Wheel-harrow goes rumbledee rumbledee: good People there pray pity the poor.* But the Papists go a great deal higher than this story of the Ring, and say, how our Saviour appeared unto her, and opening her left side, with his hand took out her heart, and so left her; afterwards she coming from a Chappel, our Saviour appeared to her again, holding in his hands a red shining Heart, and opening her side again, put the Heart that he held in his hands into her Body, where remained afterwards a certain Mark or Scar, which many of her Sisters saw with their Eyes, if you will believe Lies. O horrible Blasphemy!

*This was a wondrous Miracle indeed,*

*But quite beyond the compass of my Creed.*

On a day, when the Divine Service was done at the Friery, and she remained behind alone with one of her Sisters to pray; as she was coming down from a Chappel that was there ordained for the Sisters of Penance, our Lord appeared to her in the likeness of a poor Pilgrim, at the Age (as it seemed to her) of two or three and thirty Years, half naked, and besought her, that she would give him Cloaths for the Love of God. Tarry here a little while, said she, till I go to yonder Chappel and come again, and then God-willing, I will help thee of Cloaths. With that she went up again to the Chappel, and put off her Kirtel, under the which she wore a sleeveless Petticoat, which she put off, and came down again, and gave it to the poor Man. When he had received that Coat, he besought her furthermore, that seeing she had served his turn of a Woollen Garment to wear outwardly, she would also be so good as to give him some Shirt of Linnen to wear next his Body. With a very good will, said she, come home with me, and I will seek out one for thee; and so she went on afore, and the poor Man came after. When she was come home, she went to the Chests and Presses, where the Linnen Cloaths of her Father and Brothers were laid up, and took out a Shirt, and certain other Linnen Cloaths, and gave the same gladly to the poor Man. When the poor Pilgrim had received all these things at her hand, he went not his way, but

ayed her yet more, that she would give him Sleeves to  
Petticoat to cover his Arms withal. With a good will,  
said she, for otherwise I grant this Coat were to no purpose;  
and with that she went to a new Coat of a Maid-servants that  
laid in the House, hanging on a Pin, which had never  
been worn, and took off the Sleeves from the same, and gave  
them to the Pilgrim, who received them thankfully at her  
hand, as he had done all the rest. And said unto her, Mistress,  
now you have cloathed me thoroughly, but yet one demand  
more I have unto ye, I have a Companion lying in an Ho-  
pital here hard by, who standeth in great need of Cloaths,  
if it please you to send him any, I will carry them unto him  
in your behalf. This new Request troubled St. Katherine  
very much; wherefore she said to the poor Man, I must needs  
pray thee to hold me excused, for in truth there lacketh no  
good will in me, but only ability; so the poor Man took  
his leave of her, and departed. Now the next Night follow-  
ing our Saviour appeared to her again, as she was praying,  
in the likeness of the poor Man, holding in his hand that  
Coat she had given him, all decked and set with goodly  
Pearls and precious Stones, that shone all over the Chamber,  
and said unto her, Dear Daughter, knowest thou this Coat?  
Yea, Lord, said she, I know it very well, but it was not so  
richly decked when it was with me. Then said our Lord  
to her again, Yesterday thou gavest me this Coat very freely  
to cover the nakedness of my Body; and to day in recom-  
pence of thy great Charity towards me, I give thee a Coat  
that shall be invisible to other Men, but to thee both visible  
and sensible, by vertue whereof thou shalt be defended both  
in Body and Soul from all hurtful cold. When he had said  
these words, forthwith he took out a Cloath of a Sanguine  
Colour out of the Wound of his Side, shining all about,  
and yielding a marvellous Light, in proportion and quan-  
tity answerable to the measure of her Body, and putting the  
same upon her, said, This Garment I give thee for all the  
time that thou shalt live here upon the Earth, in token and  
pledge of that immortal Garment that thou shalt receive at  
my hands in Heaven. And with these words the Vision  
ceased.

*So of this matter I shall write no more,  
Blushing at what my Author writ before.*

There

There was in the City of *Sienna*, a certain poor Man  
had dispossessed himself of all his worldly Goods for  
sake, and was in great distress for lack of necessary  
nauce. Which thing, when this holy Maid understood,  
ing moved with compassion she took a Linnen bag that  
had, and filled the same with Eggs, and carried it privily  
underneath her Coat towards the poor Man's House to relieve  
him withal. But when she came near the place where  
dwell, seeing a Church thereby, she entred into it first  
*her manner was*) to do her Devotion; where lifting up her  
heart to God in Prayer, she was forthwith so ravished in Spi-  
rit, that her bodily Senses failing, she fell down with all the  
weight of her Body on that side where the Bag of Eggs was.  
There was also in the Bag a Thimble (*such as Taylors do use*  
*with all*) which she had forgotten to take out when she put  
in the Eggs; this Thimble was broke in three pieces, but the  
Eggs were as whole and as sound, as when they were first  
put in.

*So here's a Story of a Bag of Eggs,  
Just Cripple like, has neither Feet nor Legs.  
No Feet of likelihood to stand upon,  
Nor Legs of truch to make it currant run.*

Another Miracle that she wrought, and testified to be  
true as the other, was this. It hapned that the Household had  
drunk out a Vessel of Wine so low, that the Remnant which  
was left seemed not good enough to give to the Poor, (for  
her manner was always to give out the best in Alms for Gods  
sake) whereupon she went to the next Vessel, and drew out  
of that largely for the Poor a number of Days together, and  
was never spied by any of the Household. At the length  
when the other Vessel was quite drawn out, the Butler  
went to the Vessel which she had broached, and drew out  
for the whole House. The Household drank (as they were  
wont to do) sufficiently; and she gave out (as her manner  
was) plentifully; and yet the Wine never decreased neither  
in quantity nor quality, but kept evermore at one stay, both  
for fulness and for freshness.

*But one such Vessel, with a Glass on Cup,  
Would set a Vintner handsomely well up.*

All the House had great wonder how the Vessel should con-  
tinue so long, and withal so good; for they all knew, that  
such



...most but twenty Days; and this had continued a full  
month, and yet to their thinking, was neither the less in  
savour, nor the worse in taste.

*That it should last so long, and ne'er the worse;*

*This Vessel was like Fortunatus Purse.*

The Month was fully expired, and another was well-enter'd,  
yet the Wine continued still as good and as fresh as it  
was the first day it was broached. At the length, when the  
time was come that the Grapes were ripe and ready to make  
Wine, He that had the chief charge about making the  
Wine, took order that this Vessel which had continued so  
long with old Wine, should be emptied, that it might be  
filled with new. Whereupon one of the Servants went about  
to draw it out into Bottles; but when he had drawn a great  
deal, he saw it still run with a full Tap; wherefore they  
resolved to Gage the Vessel to see what was in it; but then  
behold another Wonder, if not a Miracle) it was as dry as  
if it had stood seven Years a draining, or never had Wine in  
it before.

*Thus those who are with plenty not content,*

*By folly shall receive due punishment.*

Many hundreds more of Miracles are reported of this  
St. Katherine, very difficult to write, but harder to believe.

*Which any Author would forbear to name,*

*But one who hath dispensed with all shame.*

*Of St. David, and the reason why Welsh-men wear  
Green Leeks.*

ST. David (of whom the Welshmen tell Stories as high as  
their Mountains) was no question a Godly, Pious, Reli-  
gious Person, and pity it is the Life of him, and other Reli-  
gious Men, ever fell into the hands of idle Monks and ad-  
dlepated Friars, who write such impudent Lies of them,  
as improbable and ridiculous as ever a sick Man dreamt an  
old-Wife told, or a Madman believ'd, of which this is none  
of the least of them.

St. David being injoyned to Preach, he commanded a Child  
which attended him, and had lately been restored to Life by  
him, to spread a Napkin under his Feet, and standing upon  
it,

it, he began to expound the Gospel and the Law  
ditary. All the while this Oration continued, a Snow  
Dove (if my Author lies not) descended from Heaven  
upon his Shoulders; and moreover the Earth on which  
stood, rais'd it self under him, till it became a high Hill  
from whence his Voice like a Trumpet might clearly  
heard and understood by all, both near and afar off.

This St. David is reported to have lived a very reformed  
Life in the Valley of Ewias in Monmouthshire in Wales  
his Diet being only green Leeks, and his Drink fetcht from  
the Christaline River, as Mr. Drayton excellently well describes  
it in the fourth Song of his Poly-Olbyon.

*'Mongst Hattevill's lofty Hills, that with the Clouds are crown'd,  
The Valley Ewias lies immur'd so deep and round.  
As they below that see the Mountains rise so high,  
Might think the stragling Herds were grazing in the Sky,  
Which in it such a shape of Solitude doth bear,  
As Nature at the first appointed it for Prayer:  
Where in a aged Cell, with Moss and Ivy grown,  
In which, not to this day the Sun hath ever shone;  
That Reverend British Saint in zealous Ages past,  
In Contemplation liv'd, and did so truly fast,  
As he did only drink what Christal Hodney yields;  
And fed upon the Leeks he gather'd in the Fields:  
In Memory of whom, in the revolving Tear,  
The Welsh men on his day, that Sacred Herb do wear.*

Two notable Stories of St. Anthony of Padua, which  
Mr. Cressy in his Church-History affirms to be a  
true at any in the Lying Legend of Golden Gulleries.

**S**T. Anthony being in Padua; it was revealed to him, that  
his Father was in danger of Death at Lisbon, being accus-  
ed of Man-Slaughter, whereof he was Innocent; where he  
asked leave of his Guardian, and having obtained it, he was  
carried in one Night only (by Paccolet's Horse I warrant ye)  
from Padua unto Lisbon. Being come thither, he spoke with his  
Father, and brought it so to pass, that the Judges caused the  
dead Body to be brought before them; and then St. Anthony  
asked him before much People, if his Father had killed him.

The

Body as soon as it heard this demand, roused up  
and answered, No, and that he was falsely accused  
thereof. The People hereat were wonderfully amazed (would  
any one make any one amazed to hear a dead Man speak?) where-  
upon the matter being made so clear by the dead Man, the  
Judge without any other Evidence, set free the Father of  
St. Anthony, who frolickt it with him that Night; the dead  
Man (I suppose) spake no more Words, and St. Anthony return-  
ed back in the same galloping Posture as he rid thither.

Reader, as I the Story found, I give it.

But you your self must find Faith to believe it.

At another time, St. Anthony preached at the Funeral of a  
rich Man, among other things discoursed of these Words,  
*Where thy Treasure is, there is thy Heart*: That these words  
are true, said the old Monk (or else my Author for him) it is  
evident in this rich Man, who was covetous, and his Heart is  
now to be found in his Chest where his Money lieth. Where-  
upon some went forthwith and opened the Chest, where they  
found the Heart of the covetous Man indeed, (O wonderful!  
wonderful!) as fresh as if it had newly been taken out of the  
Brest of a Man.

Bad, sure, is that Religion which is founded

On Hes; on neither Sense nor Reason grounded.

### A Story of St. Bonifacc.

ST. Bonifase one morning celebrated Mass in St. Michael's  
Church in Osdorf; after which he commanded that Dinner  
should be made ready; but being told that there was no Meat,  
he made answer, *Is it so? How many thousands did God feed in  
the Wilderness forty Years together? Cannot he provide for his  
Servant, how unworthy soever, nourishment for one Day?* Having  
said this, he commanded the Table should be covered, and  
presently a great Bird flew thither, bringing in her Mouth  
a great Fish, sufficient to satisfy all their Hunger: This Fish  
he had should be dressed, of which they did all eat, and were  
satisfied; the remainder was cast into the River, which with  
its swift Stream carried that, and also the truth of this Story,  
away with it.

So here you have of Miracles good store;

Next year (if God send Life) you shall have more.

F I N I S.

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